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GOD, Morality, and Atheism

**Peking Man: Another Missing
Missing Link**

**"The Existence of
God" Debate**



The Moral Argument for the Existence of God

Eric Lyons, M. Min.

In November 2006, several of the world's leading atheistic evolutionary scientists gathered in La Jolla, California for the first "Beyond Belief" symposium (see Lyons and Butt, 2007), which the scientific journal *New Scientist* called "an 'atheist love fest'" (Reilly, 2007, 196[2629]:7). The conference was held to discuss science, religion, and God, and specifically whether science should "do away with religion" (Brooks, 2006, 192[2578]:9). *New Scientist* writer Michael Brooks summarized the overall attitude of the attendees in the following words: "science can take on religion and win" (p. 11). The participants were ready to roll up their sleeves and "get on with it" (p. 11). They were ready to put science "**In Place of God**," as Brooks titled his article.

Fast-forward one year to 2007—to the "Beyond Belief II" symposium—where some of the participants apparently approached the idea of a Supernatural Being much more cautiously. Even *New Scientist*, who covered the conference for a second year in a row, chose a drastically different article title the second time around—from "In Place of God" to the more sober, "**God's Place** in a Rational World" (see Reilly, 196[2629]:7, emp. added). Author Michael Reilly gave some insight into the meeting by recording what one attendee, Edward Slingerland of the University of British Columbia (and founder of the Centre for the Study of Human Evolution, Cognition and Culture), openly acknowledged.

"Religion is not going away," he announced. Even those of us who fancy ourselves rationalists and scientists, he said, **rely on moral values—a set of distinctly unscientific beliefs.**

Where, for instance, does our conviction that human rights are universal come from? "Humans' rights to me are as mysterious as the holy trinity.... You can't do a CT scan to show where humans' rights are, you can't cut someone open and show us their human rights.... It's not an empirical thing, it's just something we strongly believe. It's a purely metaphysical entity" (p. 7, emp. added).

Although some at the conference had the naïve belief that "[g]iven time and persistence, science will conquer **all** of nature's mysteries" (Reilly, p. 7, emp. added), it is encouraging to know that at least one person alluded to one of the greatest proofs for God's existence—the moral argument.

OBJECTIVE MORALITY

Why do most rational people believe in objective morality? That is, why do people generally think that some actions are "right" and some actions are "wrong," regardless of people's subjective opinions? Why do most people believe that it is "evil" or "wicked" (1) for someone to walk into a random house, shoot everyone in it, and steal everything in sight? (2) for a man to beat and rape a kind, innocent woman? (3) for an adult to torture an innocent child simply for the fun of it? or (4) for parents to have children for the sole purpose of abus-

ing them sexually every day of their lives? Because, as evolutionist Edward Slingerland noted, humans have metaphysical rights—rights that are "a reality beyond what is perceptible to the senses" ("Metaphysical," 2011)—and "rely on moral values." The fact is, most people, even many atheists, have admitted that real, objective good and evil exist.

Antony Flew

During the last half of the 20th century, Dr. Antony Flew, Professor of Philosophy at the University of Reading in Reading, England, was considered one of the world's most well known atheistic philosophers. From 1955-2000, he lectured and wrote extensively on matters pertaining to atheism. Some of his works include, but in no way are limited to, *God and Philosophy* (1966), *Evolutionary Ethics* (1967), *Darwinian Evolution* (1984), *The Presumption of Atheism* (1976), and *Atheistic Humanism* (1993). In September 1976, Dr. Flew debated Dr. Thomas B. Warren, Professor of Philosophy of Religion and Christian Apologetics at Harding Graduate School of Religion in Memphis, Tennessee. Prior to this four-night debate on the existence of God, Warren, in agreement with the rules of the debate, asked Flew several questions in writing, including the following: "True/False. In murdering six million Jewish men, women, and children the Nazis were guilty of real (objective) moral wrong." Flew answered "True." He acknowledged the existence of "real (objective) moral wrong" (Warren and Flew, 1977, p. 248). [NOTE: In 2004, Flew started taking steps toward theism as he acknowledged the impossibility of a purely naturalistic explanation for life. See Miller, 2004 for more information.]

Wallace Matson

In 1978, Dr. Warren met Dr. Wallace Matson, Professor of Philosophy at the University of California in Berkeley, California, in a public debate on the existence of God in Tampa, Florida. Once again, per the agreed-upon guide-

lines, the disputants were allowed to ask up to 10 questions prior to their debate. Once more, Warren asked: “True/False. In murdering six million Jewish men, women, and children the Nazis were guilty of real (objective) moral wrong.” Like Flew, Matson answered “True:” “real (objective) moral wrong” exists (Warren and Matson, 1978, p. 353). Matson even acknowledged in the affirmative (i.e., “true”) that “[i]f you had been a soldier during World War II and if the Nazis (1) had captured you and (2) had given you the choice of either joining them in their efforts to exterminate the Jews or being murdered, you would have had the **objective moral obligation to die** rather than to join them in the murder of Jewish men, women, and children” (p. 353, underline in orig.). Do not miss the point: Matson not only said that the Nazis were guilty of objective moral wrong, he even indicated that a person would have the “objective moral obligation **to die**” rather than join up with the murderous Nazi regime.

As Easy as 2 + 2

Although objective morality may be outside the realm of the scientific method, every rational person can know that some things are innately good, while other things are innately evil. Antony Flew and Wallace Matson, two of the leading atheistic philosophers of the 20th century, forthrightly acknowledged the existence of objective morality. Though at times atheist Michael Ruse has seemed opposed to the idea of moral objectivity (see Ruse, 1989, p. 268), even he admitted in his book *Darwinism Defended* that “[t]he man who says that it is morally acceptable to rape little children, is just as **mistaken** as the man who says that 2 + 2 = 5” (1982, p. 275, emp. added). Indeed, one of the many reasons that “religion (i.e., God—EL) is not going away,” to use Edward Slingerland’s words, is because moral values are a metaphysical reality (cf. Romans 2:14-15). Philosophers Francis Beckwith and Gregory Koukl said it well: “**Those who deny obvious moral rules**—who say that murder and rape are morally benign, that cruelty is not a

vice, and that cowardice is a virtue—do not merely have a different moral point of view; they **have something wrong with them**” (1998, p. 59, emp. added).

THE MORAL ARGUMENT

The moral argument for the existence of God has been stated in a variety of ways through the centuries. One way in which the basic argument has been worded is as follows (see Craig, n.d.; Craig and Tooley, 1994; Cowan, 2005, p. 166):

Premise 1: If God does not exist, then objective moral values do not exist.

Premise 2: Objective moral values exist.

Conclusion: God exists.

Thomas B. Warren worded the argument in a positive, more detailed manner in his debates with atheist Antony Flew (p. 173) and Wallace Matson (p. 285).

1. If the moral code and/or actions of any individual or society can properly be subjects of criticism (as to real moral wrong), then there must be some objective standard (some “higher law which transcends the provincial and transient”) which is other than the particular moral code and which has an obligatory character which can be recognized.
2. The moral code and/or actions of any individual or society can properly

be subjects of criticism (as to real moral wrong).

3. Therefore, there must be some objective standard (some “higher law which transcends the provincial and transient”) which is other than the particular moral code and which has an obligatory character which can be recognized.

The “society” that Warren used as a case study in his debates was Adolf Hitler’s Nazi regime. In the 1930s and 40s, Nazi Germany committed state-sponsored genocide of so-called “inferior races.” Of the approximately nine million Jews who lived in Europe at the beginning of the 1930s, some six million of them were exterminated. The Nazis murdered approximately one million Jewish children, two million Jewish women, and three million Jewish men. The Nazis herded them into railway cars like cattle, shipping them to concentration camps. Sometimes the floors of the railway cars were layered with quicklime, which would burn the feet of the prisoners, including the children. The Jews were starved, gassed, and experimented on like animals. Hitler slaughtered another three million Poles, Soviets, gypsies, and people with disabilities (see “Holocaust,” 2011 for more information).

So were the Nazis guilty of “real (objective) moral wrong”? According to atheist

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Antony Flew, they were (Warren and Flew, p. 248). Atheist Wallace Matson agreed (Warren and Matson, p. 353). Whether theist or atheist, most rational people admit that some things really are atrocious. People do not merely feel like rape and child abuse may be wrong; they **are** wrong—innately wrong. Just as two plus two can really be known to be four, every rational human can know that some things are objectively good, while other things are objectively evil. However, reason demands that objective good and evil can only exist if there is some real, objective point of reference. If something (e.g., rape) “can properly be the subject of criticism (as to real moral wrong) **then there must be** some objective standard (some ‘higher law which transcends the provincial and transient’) which is other than the particular moral code and which has an obligatory character which can be recognized” (Warren and Matson, p. 284, emp. added).

DOES ATHEISM PROVIDE A LEGITIMATE OBJECTIVE STANDARD FOR MORALITY?

Recognition by atheists of anything being morally wrong begs the question: How can an atheist logically call something atrocious, deplorable, evil, or wicked? According to atheism, man is nothing but matter in motion. Humankind allegedly evolved from rocks and slime over billions of years. But who ever speaks of “wrong rocks,” “moral minerals,” “corrupt chemicals,” or “sinful slime?” People do not talk about morally depraved donkeys, evil elephants, or immoral monkeys. Pigs are not punished for being immoral when they eat their young. Komodo dragons are not corrupt because 10% of their diet consists of younger Komodo dragons. Killer whales are not guilty of murder. Black widows are not exterminated simply because the female often kills the male after copulation. Male animals are not tried for rape if they appear to forcibly copulate with females (cf. Thornhill, 2001). Dogs are not depraved for stealing the bone of another dog.

The fact that humans even contemplate morality testifies to the huge chasm between man and animals. Atheistic evolutionists have admitted that morals arise only in humans. According to Antony Flew, man is a moral being, yet “value did not exist before the first human being” (Warren and Flew, p. 248). Flew believed that morals came into existence only after **man** evolved, not beforehand when allegedly only animals existed on Earth. Though George Gaylord Simpson, one of the most recognized atheistic evolutionists of the 20th century, believed that “man is the result of a purposeless and materialistic process that did not have him in mind,” he confessed that “[g]ood and evil, right and wrong, **concepts irrelevant in nature except from the human viewpoint**, become **real** and pressing features of the whole cosmos as viewed morally because **morals arise only in man**” (1951, p. 179, emp. added). Atheists admit that people (i.e., even “atheists”) have “their own **innate** sense of morality” (“Do Atheists...?”, n.d.). No rational person makes such admissions about animals. As evolutionist Edward Slingerland stated, “**Humans**,” not animals, “rely on moral values” (as quoted in Reilly, 2007, 196[2629]:7).

Atheistic evolution cannot logically explain morals. Real, objective moral right or wrong cannot exist if humans are the offspring of animals. Young people (who are not allowed to act like animals at school) are frequently “reminded” in public school textbooks that they are the offspring of animals. According to one Earth science textbook, “Humans probably evolved from bacteria that lived more than 4 billion years ago” (*Earth Science*, 1989, p. 356).

When I graduated from high school in 1994, millions of public high school students in America were introduced to a new biology textbook by Holt, Rinehart, and Winston. What sort of amazing things did they learn? For one, they were informed, “**You are an animal** and share a common heritage with earthworms” (Johnson, 1994, p. 453, emp. added). Allegedly, man not only **descended** from fish and four-

footed beasts, we **are** beasts. Charles Darwin declared in chapter two of his book *The Descent of Man*: “My object in this chapter is solely to show that **there is no fundamental difference between man and the higher mammals in their mental faculties**” (1871, 1:34). More recently, evolutionary environmentalist David Suzuki was interviewed by Jo Marchant of *New Scientist* magazine. Suzuki proclaimed: “[W]e must acknowledge that **we are animals**.... We like to think of ourselves as elevated above other creatures. But the human body evolved” from animals (as quoted in Marchant, 2008, 200[2678]:44, emp. added). One has to look no further than Marchant’s title to know his view of humanity. Allegedly, “**We Should Act Like the Animals We Are**” (p. 44, emp. added). The fact is, as Thomas B. Warren concluded in his debate with Antony Flew, “[T]he basic implication of the atheistic system does not allow objective moral right or objective moral wrong” (1977, p. 49).

ATHEISM: CONTRADICTORY AT BEST, HIDEOUS AT WORST

Atheists cannot logically condemn the Nazis for objective moral evil, while simultaneously saying that we arose from rocks and rodents. They cannot reasonably rebuke a child molester for being immoral, while at the same time believing that we evolved from slime. Reason demands that objective good and evil can only exist if there is some real, objective reference point. As Warren stated: “[T]here must be some objective standard (some ‘higher law which transcends the provincial and transient’) which is other than the particular moral code and which has an obligatory character which can be recognized” (Warren and Matson, p. 284).

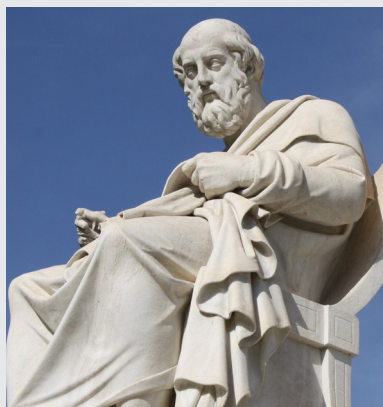
Atheists find themselves in a conundrum: (1) They must admit to **objective** morality (which ultimately means that a moral lawgiver, i.e., God, Who is above and beyond the provincial and the transient, exists); or, (2) They must contend that **everything** is relative—that no

(cont. on p. 93)

Q: What do atheists mean when they speak of the “Euthyphro Dilemma” as a means to discredit theism?

A: The so-called Euthyphro Dilemma has its genesis in Plato’s dialogue *Euthyphro* in which Socrates and Euthyphro discuss the nature of piety: “Is the pious loved by the gods because it is pious, or is it pious because it is loved by the gods?” (2008). Over time, philosophers have sharpened the salient point of the dilemma by presenting it in a modified form. The world-renowned late atheist philosopher Antony G.N. Flew worded the argument this way: “Are the things which are good good because God approves of those things, or is it the case that God approves of those things which are good because they are good?” (Warren and Flew, 1977, p. 26). By this thorny contention, the atheist hopes to dismiss the notion of God by placing the theist in an untenable dilemma.

On the one hand, if an action is right simply because God approves it, then morality would be the product of the **arbitrary** will of God, which He could just as easily alter. Instead of saying that lying and murder are wrong, He could just as well have said they are right—and that divine intention would make them so. On the other hand, if God approves of an action because it is inherently good, then an objective standard exists outside of God that He merely acknowledges. Such a law would therefore be above and higher than God. By the Euthyphro Dilemma, atheists think they have demonstrated that good is either above



or beneath God and thereby proof that God is not God (see Figure 1).

But this dilemma is impotent in that it fails to take into account the nature, being, and character of the perfect God of the Bible who is eternal and infinite in all of His attributes. Goodness, like all God’s other attributes, flows from His very being as the Ultimate Good (see Figure 2). Good is neither above nor below God (cf. Mark 10:18; 1 John 4:8; Psalm 33:5). God’s attributes and God’s will are inseparable. The alternatives posed by the atheist do not pose a proper dilemma.

Dave Miller

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Figure 1: The Euthyphro Dilemma

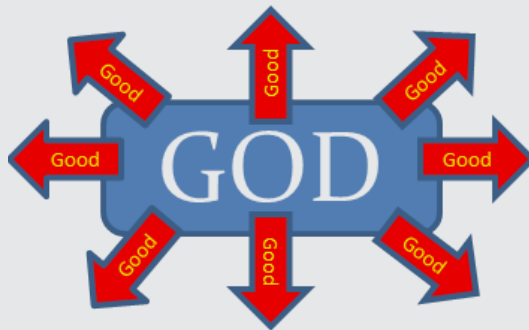


Figure 2: Reality

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Kyle Butt



Blair Scott

Kyle Butt is a Christian apologist who graduated from Freed-Hardeman University with a B.A. in Bible and Communication and an M.A. in New Testament Studies. He has authored or co-authored more than 20 books, including *Out With Doubt: A Look at the Evidences for Christianity*, *Behold! The Word of God: Exploring the Evidence for the Inspiration of the Bible*, *Truth Be Told: Exposing the Myth of Evolution*, and *The Dinosaur Delusion: Dismantling Evolution's Most Cherished Icon*. For over 10 years he has served as the editor of *Discovery* magazine, a monthly periodical about Scripture and science for third through sixth grade children. Kyle has worked in the Bible department at Apologetics Press for more than a decade. Apologetics Press is a tax-exempt, non-profit organization dedicated to the defense of New Testament Christianity.

Blair Scott is the Communications Director for American Atheists, Inc. He is a staff writer for *American Atheist* magazine and manages the NoGod-Blog, the official blog of American Atheists. He runs The Critical Eye Podcast with his co-host Tom Hand. Blair has been an atheist since the seventh grade and was an activist in the United States Navy. Since departing the Navy he has been a civilian activist who has formed two local organizations, three activism groups, and held several key roles in local and national organizations. Blair recently handed over his roles as Alabama State Director and National Affiliate Director for American Atheists to others and passed the torch to new leadership at the North Alabama Freethought Association. Blair lives in Huntsville, Alabama with his wife and twin daughters where he writes a regular column on atheism for the *Huntsville Times*.

a defense to everyone who asks you a reason for the hope
that is in you, with meekness and fear.”

1 Peter 3:15



The Existence of GOD DEBATE

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Q: Who or what was Peking Man?

A: If it is true that human beings are the latest product in a long line of evolutionary ancestors that were part human and part ape-like creature, there should be clear and decisive evidence in the fossil record to substantiate it. Billions of fossils should exist that illustrate the evolutionary progression of man from alleged ape-like ancestors. However, as we have conclusively proven elsewhere (cf. Harrub and Thompson, 2003; Thompson, et al., 2002), such evidence is lacking. As Colin Patterson, the late paleontologist, admitted several years ago, try though they might, with over a century of fossil searching by evolutionists, “there is not one...[transitional—JM] fossil for which one could make a watertight argument” (as quoted in Sunderland, 1984, p. 89). The elusive Peking Man is no exception.

In the 1920s and 30s, a few fossils were discovered near Beijing, China, which evolutionists believed were the remains of a transitional creature they dubbed Peking Man. Evolutionists were quick to call the fossils proof of transitional creatures on the road to “modern” man and proof of evolution—dating the fossils from between 300,000 and 800,000 years ago. However, scientists have found conflicting evidence from the same site. In 1933 several fossils of “modern” humans were also discovered, who were not supposed to be on the scene yet (“Peking Man Site at Zhoukoudian,” 2011; “The Peking Man...,” 2011). Bottom line: though many evolutionists, in their desperation, still point to Peking Man as proof of evolution, there is literally no evidence to substantiate their claims. In 1941, the fossils mysteriously went missing. Gao Xing, a paleontolo-



Alleged replica of missing Peking Man skull

gist and member of the Working Committee to Search for the Lost Skullcaps of Peking Man, said, “We don’t know where the bones are. They may well have been destroyed. But we have to look” (Melvin, 2005). How ironic it is, that the more evolution is examined, the more its alleged evidence goes mysteriously missing.

Jeff Miller

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action on Earth could ever be objectively good or evil. Rather, everything is subjective and situational.

Relatively few atheists seem to have had the courage (or audacity) to say forthrightly that atheism implies that objective good and evil do **not** exist. However, a few have. Some of the leading atheists and agnostics in the world, in fact, understand that if there is no God, then there can be no ultimate, binding standard of morality for humanity. Charles Darwin understood perfectly the moral implications of atheism, which is one reason he gave for being “content to remain an Agnostic” (1958, p. 94). In his autobiography, he wrote: “A man who has no assured and ever present belief in the existence of a personal God or of a future existence with retribution and reward, **can have for his rule of life, as far as I can see, only to follow those impulses and instincts which are the strongest or which seem to him the best ones**” (1958, p. 94, emp. added). If a person has the urge to suffocate innocent children, like a snake may suffocate its victims (including people), then, if there is no God, there is no objective moral law against suffocating children. If a person impulsively drowns a kind elderly person, similar to a crocodile drowning its prey, then, if atheism is true, this action could neither be regarded as objectively good or evil.

According to Richard Dawkins, one of the early 21st century’s most famous atheists, “[L]ife has no higher purpose than to perpetuate the survival of DNA” (1995, 273[5]:80):

So long as DNA is passed on, **it does not matter who or what gets hurt in the process.** Genes don’t care about suffering, because they don’t care about anything.... DNA neither cares nor knows. DNA just is. And we dance to its music.... This universe that we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, **no evil and no good**, nothing but pitiless indifference (p. 85, emp. added).

Although Dawkins could never prove that life’s sole purpose is to perpetuate DNA, he is right about one thing: if

there is no God, then there is no good and no evil, only “pitiless indifference.” “It does not matter” to atheistic evolution “who or what gets hurt.”

Like Darwin and Dawkins, atheistic evolutionary biologist William Provine implicitly acknowledged the truthfulness of the first premise of the moral argument as stated by philosophers Craig and Cowan (“If God does not exist, then objective moral values do not exist”). In 1988, Provine penned an article for *The Scientist* titled, “Scientists, Face It! Science and Religion are Incompatible” (2[16]:10). Although **true** science and Christianity live in perfect harmony with each other, Provine, in so far as he was referring to **evolutionary** science and its implications, was exactly right: evolutionary science and religion are incompatible. According to Provine,

No purposive principles exist in nature. Organic evolution has occurred by various combinations of **random** genetic drift, natural selection, Mendelian heredity, and many other **purposeless** mechanisms. Humans are complex organic machines that die completely with no survival of soul or psyche. Humans and other animals make choices frequently, but these are determined by the interaction of heredity and environment and are not the result of free will. **No inherent moral or ethical laws exist, nor are there absolute guiding principles for human society. The universe cares nothing for us and we have no ulti-**

mate meaning in life (1988, p. 10, emp. added).

Provine went on in the article to accuse evolutionists who fail to take their theory to its logical conclusion of suffering from the “trying to have one’s cake and eat it, too” syndrome. He supposed that they may be acting out of fear or wishful thinking or may just be intellectually dishonest. Why? Because they do not boldly admit what he does: atheistic evolution is true. Therefore, “No inherent moral or ethical laws exist.”

Atheistic philosopher Jean Paul Sartre summarized atheism well in a lecture he gave in 1946 titled “Existentialism is a Humanism.” Sartre stated, “**Everything** is indeed permitted if God does not exist.... [H]e cannot find anything to depend upon either within or outside himself” (1989, emp. added). “If God does not exist,” Sartre recognized that we have no “values or commands that could legitimise our behaviour. Thus we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse” (1989).

Though few they may be, atheists such as Provine, Sartre, and others refuse to walk down the road of contradiction. That is, rather than deny the premise: “If God does not exist, then objective moral values do not exist,” they acknowledge it: “[e]verything is indeed permitted if God does not exist” (Sartre, 1989). Yet, if atheists refuse to admit that real moral objectivity exists, then they are forced to

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September 1,15,29

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admit that, for example, when the Jews were starved, gassed, and experimented on “like the animals” they reportedly were (cf. Marchant, 2008), the Nazis did nothing inherently wrong. They were, to borrow from Provine, merely complex organic, meaningless mechanisms that chose to follow the orders of the Fuhrer. Or, to apply Dawkins reasoning, how could Hitler be guilty of wrong doing if he was simply trying to perpetuate the survival of the “best” DNA possible? “[I]t does not matter who or what gets hurt in the process,” right? “So long as DNA is passed on” (Dawkins, 273[5]:85). Should we not just react with “pitiless indifference” since atheism implies that objective good and evil do not exist (p. 85)?

What about most of humanity’s condemnation of rape as an objective moral evil? Is it really an inherently evil act? Although evolutionist Randy Thornhill, co-author of the book *A Natural History of Rape*, “would like to see rape eradicated from human life” (Thornhill and Palmer, 2000, p. xi), he touted in a 2001 speech he delivered in Vancouver that rape is actually “evolutionary, biological and natural.... Our male ancestors became ancestors in part because they conditionally used rape” (2001). According to Thornhill and Palmer, “Evolutionary theory applies to rape, as it does to other areas of human affairs, on both logical and evidentiary grounds. There is no legitimate scientific reason not to apply evolutionary or ultimate hypotheses to rape.... Human rape **arises from men’s evolved machinery** for obtaining a high number of mates in an environment where females choose mates” (2000, pp. 55,190). If God does not exist, and if man evolved from lower life forms, in part because they “conditionally used rape,” then even rape cannot be called an objective moral evil. In fact, that is exactly what atheist Dan Barker admitted.

In his 2005 debate with Peter Payne on *Does Ethics Require God?*, Barker stated: “All actions are situational. **There is not an action that is right or wrong.** I can think of an exception in any case” (emp.

added). Four years later, Kyle Butt asked Barker in their debate on the existence of God, “When would rape be acceptable?” (2009, p. 33). Although Barker tried to make his response as palatable as possible, he ultimately admitted that rape would be permissible if, for example, it meant saving humanity from certain destruction (pp. 33-34). [NOTE: One wonders how Barker can logically say that no actions are right or wrong, but then claim that situation ethics is right? Such a claim is a self-defeating statement. “Nothing is right. But situation ethics is right!?” Furthermore, on what basis does Barker think it is “right” to save humanity? His entire answer ultimately contradicts his already contradictory contentions.] Barker went on to admit (and even disturbingly joke) that it would be acceptable to rape two, two thousand, or even two million women, if, say, it resulted in saving six billion people from hypothetical alien invaders (p. 34). [NOTE: Alien invaders are not really all that imaginary in the world of atheism. After all, since life supposedly evolved on Earth, according to atheistic evolutionists it had to have also evolved in one form or another on some other distant planets in the Universe.] Do not miss the point. Dan Barker admitted that rape would be acceptable given certain circumstances. One obvious question is: **who gets to decide the circumstances that warrant the rape of innocent women?** Who is Barker to say that a man would be wrong to rape a woman for revenge, say, because she crashed into his new car? Or, who is Barker to say that it would be wrong to rape a woman for stealing \$1,000 from him, etc. The fact is, once Barker (or any atheist) alleges that (1) God does not exist, and (2) therefore, “[n]o inherent moral or ethical laws exist” (Provine, 1988, 2[16]:10; a logical deduction if God does not exist), then no one can logically be criticized for anything. As Sartre put it: “Everything is indeed permitted if God does not exist” (1989). Rape, child abuse, multiple murder, pedophilia, bestiality, etc. cannot be condemned as objective evil, if God does not exist.

What happens when atheistic evolutionists take their godless philosophy to its logical conclusion, at least theoretically? They unveil the true, hideous nature of atheism. Consider, for example, the comments evolutionary ecologist Eric Pianka made in 2006 in Beaumont, Texas where he was recognized as the Distinguished Texas Scientist of the Year. According to Forrest M. Mims, III, Chairman of the Environmental Science Section of the Texas Academy of Science, Pianka condemned “the idea that humankind occupies a privileged position in the Universe” and “hammered his point home by exclaiming, ‘We’re no better than bacteria!’” (Mims, 2006). Pianka followed up this comment by expressing his concerns “about how human overpopulation is ruining the Earth” (Mims). According to Mims,

Professor Pianka said the Earth as we know it will not survive without drastic measures. Then, and without presenting any data to justify this number, he asserted that the only feasible solution to saving the Earth is to reduce the population to 10 percent of the present number.... His favorite candidate for eliminating 90 percent of the world’s population is airborne Ebola (*Ebola Reston*), because it is both highly lethal and it kills in days, instead of years (2006; for more information, see Butt, 2008, 28[7]:51-52).

Although most people (a good 90% anyway) find Pianka’s suggestion appalling, if atheism is true, and humanity really “evolved from bacteria” (*Earth Science*, 1989, p. 356), there would be nothing inherently wrong for a man to attempt to murder billions of people, especially if he is doing it for a “good” reason (i.e., to save the only planet in the Universe on which we know for sure life exists). [NOTE: Again, such a reason that is deemed “good” can only exist if God does.]

CONCLUSION

The moral argument for God’s existence exposes atheism as the self-contradictory, atrocious philosophy that it is. Atheists must either reject the truthfulness of the moral argument’s first

premise (“If God does not exist, then objective moral values do not exist”) and illogically accept the indefensible idea that objective morality somehow arose from rocks and reptiles, or (2) they must reject the argument’s second premise (“Objective moral values exist”), and accept the insane, utterly repulsive idea that genocide, rape, murder, theft, child abuse, etc. can **never once** be condemned as objectively “wrong.” According to atheism, individuals who commit such actions are merely doing what their DNA led them to do. They are simply following through with their raw impulses and instincts, which allegedly evolved from our animal ancestors. What’s more, if atheism is true, individuals could never logically be punished for such immoral actions, since “no inherent moral or ethical laws exist” (Provine, 1988, p. 10).

For those who refuse to have God in their knowledge (Romans 1:28), life will forever be filled with the self-contradictory, unreasonable, inhumane lies of atheistic evolution. Indeed, “The fool has said in his heart, ‘There is no God’” (Psalm 14:1a). When atheists actually follow through with their godless philosophy and let it complete its journey of indifference, they peel back the phony charming façade of atheism and reveal it for what the psalmist said that it actually is: corrupt and abominable, where no one does good (Psalm 14:1b). On the other hand, when theists follow the evidence to the Creator (cf. Psalm 19:1-4), they discover a benevolent God Who is good (Psalm 100:5; Mark 10:18) and Who demands that His obedient followers “do good to all” (Galatians 6:10).

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NOTE FROM

The Editor



Upcoming Public Debate

In the minds of some, public debates are not profitable events. They feel that debates are negative and only create wrangling and backbiting. While it is certainly true that debates can devolve into unprofitable displays, when properly conducted, a debate can be an extremely valuable force for the advancement of truth. Jesus certainly utilized public, oral disputation on numerous occasions (e.g., John 8:13-59), as did a host of God's human representatives. Public debate enables attendees to see two opposing viewpoints contrasted with each other in such a way that the audience can see the strengths or weaknesses of each position so that the truth may be recognized.

We at A.P. do not go out of our way to pick fights; but we are genuinely attempting to take seriously the admonition of Paul to the Philippians, that we are "put here for the defense of the gospel" (1:16). Recall the words of Paul to all Christians:

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand (Ephesians 6:11-13, ESV).

The "rulers of the darkness of this age" and the "spiritual hosts of wickedness" are rampant in our day. If we love

people and do not want to see them consigned to an eternity of unquenchable fire (Mark 9:43), and if we love God and desire to fulfill His expectations of us, we must be willing to act when circumstances are presented to us that necessitate a spiritual response. Hence, on Thursday, September 29, at 7:00 p.m., Kyle Butt will engage atheist Blair Scott in public debate on the campus of the University of North Alabama (UNA) in Florence. Scott is the Director of Communications for the American Atheist organization, having received the American Atheist of the Year award in 2007 and again in 2010. The proposition for the debate is: "God Does Not Exist." Mr. Scott will affirm that God does not exist, while Kyle will deny that affirmation.

The UNA Norton Auditorium will seat some 1,500 people. Admission is free. We hope you will be able to attend the debate. Here is an excellent opportunity to bring glory to the Creator of the Universe, and in the process, to strengthen the resolve of those who believe in God while urging reconsideration of the issues for those who do not. Please pray for the success of this event and make your plans to be a part of it.

Dave Miller

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